M735

Music IV
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It is customary now that we talk a little bit on Friday evening on some particular subject without any questions about it and only just what I would like to say about such a concept or whatever it may be, occur to me, that may be important. So those that are here for the first time and also those that are new, if sometimes we go a little bit in detail about Work and you may not understand it, just listen. It doesn't matter if you don't understand it, let it go by, and maybe later it may be of more use. But don't feel badly; we might go into a little detail about Work.

And I would like to use this evening for really talking about Work in the real sense of the word because we will be confronted many times with certain problems that do come up in work and you must know what the attitude should be. For instance, if you are reading and you're reading All and Everything and you come to certain chapters that you don't know, the usual way is, of course, that one tries to understand it and maybe after a little while and by reading it a second and a third time, you can understand a little glimpse of it. Some of the things may not be entirely clear and Friday evenings can be used for helping you to clarify certain things about the book and about certain chapters that otherwise may be a little dark for you, that may not as yet have a particular meaning.

I want to say something about hypnosis because hypnosis comes in our lives all the time. It is not just a matter of being in a hypnotic sleep. Like very often we use the word hypnosis for that purpose and of course you might say that is hypnosis par excellence: that is something that is much more intense, and also because of that, can have different effects, and when Gurdjieff talks about it in the first chapter on hypnosis and afterwards on professional hypnotists, the words

have meaning even if one doesn't understand what the state of hypnosis is or if one has ever been under hypnosis. All of us are under a hypnotic influence. Sometimes you can call it suggestability. Sometimes you can call it identification. It is that something takes place outside which affects you in such a way that you become attached to it and that under the influence of such things from outside affecting you, you lose a certain quality of yourself, to be able to stand by yourself and alone and not be affected. And in this kind of definition, you know that all of us are affected by the events of the outside which take place, and that we are affected by them by means of sense organs or by means of direct contact or sometimes by certain influences of atmospheres which may be created by such an event, and if you are sensitive and sometimes oversensitive, we become under their influence and we lose the possibility of ourselves to be able to extract ourselves from it and we are then living for a little while under that kind of an influence and after it has receded, we regain our normal, formal behavior again.

And it's not only that the thoughts from the outside or the impressions that we receive from the outside can put us under that kind of a hypnotic influence. Many times it is our thoughts and that what we feel and then we become so occupied with it that we can't think straight. There is of course a gradual difference between the influence of such events and also the influence of persons on us. But we know that questions of veneration or loyalty or hero worship are very often a hypnotic influence on one and one explains it by means of saying that it is for the sake of such and such that I feel that I want to devote myself to such an influence and for that reason I hope that I will be affected in the right way, and that sometimes one wants to sit at the feet of Gamelia and take in whatever influence there might be dribbling down on one. There is also, to some extent, if one prays what is under the hypnotic

influence that the possibility of a God taking care of oneself. I say the differences are gradual, and they don't do much harm when in ordinary life we counteract them in the ordinary way or even that we allow it for a little while to take their own course, and then we straighten out again and then become less and less influenced by them. But sometimes the influence is very strong and then it becomes an idee fixee that stays with us and then we ask constantly, having that in mind, under the influences of that what is then affecting us and sometimes it's impossible to extricate ourselves. Worry, for instance, obsession, things that constantly are with us and when we feel the influence and there is nothing that we can do about it.

When the influence is from a person who definitely sets out to put us under hypnotic influence, I mean by that, people who can have such drawing power or can affect one in such a way that you would almost go to the end of the world because they say so, and you have that kind of a trust in them that then you have lost entirely your own. That that what is still your own and then becomes, I wouldn't say inferior, but certainly becomes subject to the influences of someone else. This is true also with your own thoughts. Now when the influence is correct, that is, when a person starts to affect you and that you feel that you are not following your own line but you are following something that the other one has dictated to you, that is when you put yourself first in a state of staring and then with that maybe it is then a shining object in which you come under the influence and you lose part of your mind; that is, your mind is not functioning in a normal way, and to some extent it is closed up to the variety of other influences from the rest of the world around you and you are then living in a world of your own in which you are very susceptible by being affected by a certain force from the outside, which at the time when you are under that kind of an influence has a chance to enter and in ordinary life it would not enter at all. So then it divides between that what comes from oneself and that what comes from someone outside.

What takes place in one is that when during such a period being under the influence of the thoughts and all the processes that take place within oneself and the processes that go on outside of oneself, one is then changed in a certain way physically; as it is then as if at such a time the blood circulation takes on a different kind of a channel. Gurdjieff explains that by saying tha' the fillings of the blood vessel are then in a different way and that because of that something has taken place which normally does not take place and introduces in the human body and particularly the mind certain sta'es which then being quite active are not at all normal like in ordinary life but are susceptib': to influences which in ordinary life could not touch one.

And how for this changing of the blood takes place. It probably has something to do with possibility that the blood stream can divide into two parts, that one continues to function in the ordinary life in helping to maintain the body and that the other blood stream is u ed for maintenance of something of a little more of an ethereal quality. The influence of someone from the outside on one, that is when one becomes part of the other person, one becomes then identified with the other person nd it is then as if the will or the influence of such a person affects one in such a way that it becomes subordinate to him so that under the influence of such a person you can be made to do practically anything that he could direct. If that is his aim, one is really a good subject if you are susceptible enough to that. If you are not susceptible, here is something that stays alive and that presents that kind of an influence. In itself it is not very serious because it's only temporary that one is divided a little in that sense, and I doubt very much that the change of the blood stream has any lasting effects, and I don't think that it will be of any permanen' character in this sense that it will continue to stay when one is again back in a normal state.

When it's a question of self-hypnosis, it's quite different because that takes place with certain conditions in oneself in which one is affected by oneself in a certain way and that can sometimes be extremely dangerous because there is not enought

of oneself to bring it back again to its normal state, and it becomes much more disturbed than under the influence of someone from the outside. However, if one is awake, it is an entirely different kind of situation.

When one is awake, there is something that can then take charge and it is exactly what Gurdjieff means by self-hypnosis which can be induced in oneself on account of being awake that then something takes place which is separated from oneself and then can start directing that what is left of oneself. This is the real meaning of hambledzoin: that is the part of the blood stream that now changes in a different filling of the blood vessel. It follows the same channel but it has in it now a quality which affects a different part of oneself and particularly starts to help develop Kesdjanian body. And this form of self-hypnosis is dependent on the strength of one's "I"; that is, to the extent that "I" is developed, it can then help to form such a body in such a way that whatever is left of the physical becomes subordinate to it. And it is in such a state that one is able to do certain things which in ordinary life one cannot do.

Before it's possible to reach this, one has to go through a fairly long preparation before actually such a possibility could exist because an adjustment has to be made between certain parts of oneself and the physical body and the physical body has then do be in relation to that what will affect it, a certain something of unity, so that the totality of the physical body can be submitted to that kind of an influence. I say for that reason there is necessary that one really prepares and that although self-hypnosis, when it is induced by oneself could be very useful, it will go through long periods of preparation befose it actually could become effective.

The middle way is that under the influence of someone else from the outside this also can be developed and that then there can be in a person two things: one, his ordinary life which continues simply in the state in which it is and the other, if the hypnotist is right, that it can affect one in such a way that it helps to develop a

different kind of body in one. Only in such a case is the hypnotist correct. If he is not correct, that is, if he is just an ordinary earth person who uses a certain means which everybody by this time knows, like staring at a certain shining object, that then it will produce in one quite different situations and it is very often a very bad affect. But such cases we know well enough because when one starts to have belief in a man and particularly when a man happens to be in a certain profession where one becomes dependent on such a person, then one starts to have belief in a man who has only ordinary means at his disposal and the result is that I am in life in a little different state and probably a little differently organized but still it does not get oif the ground. Such persons are usually doctors or psychiatrists who by means of certain influences and the belief that one has in them naturally will affect a person and having belief in them to trust them and as a matter of fact they cannot help you because all they will do is to rearrange your different configurations of the body including your mind and including that which is functioning as your feeling center. It is exactly the same category as taking drugs because they also quite definitely have an effect. They rearrange it on an ordinary scale and what is called expansion of the consciousness, I mean that LSD of something that we know now a little bit about because so much publicity has been given to it. It's just as, I would almost say, stupid because it will not effect one in the first place permanently and in the second place will give a rearrangement which sometimes cannot be brought back again to the original arrangement and the person will remain affected, but in the wrong way and the main objective that it has nothing to do with the possible development of oneself because the development presupposes that "I" develops, that something within me develops which I call "I"; that is like a kesdjanian body which at a certain time can take charge and is not affected by the hypnosis but is a result of a different kind of state by being fed by material which under a state of hypnosis is made in me

When I take a drug or when I believe in the judgement of a doctor, then, of course, I take his authority and I have nothing to say about it because I have not enough knowledge and usually am simply bowled over by what they think is right and, of course, since I believe them, I become subject to their hypnotic influence. When it is something that is within one's means, when it is the possibility that something could be developed of oneself which then could take on a definite form of directing and not being affected by such outside influences, then it would be an entirely different matter. But neither psychiatrist nor psychologist nor doctor do that kind of thing. They rearrange a person a little bit and temporarily they think they are cured. And mostly because they have had a chance to talk and that kind of release, of course, is extremely valuable for certain people. But for the permanent thing, of that what could develop and what really the purpose is of self-hypnosis is that then, at such a time, something develops which becomes less and less affected by outside conditions or outside influences or outside persons and which rearranges within oneself the ideas and the thoughts and also the feelings in such a way that they become useful and, not being fed any longer by extraneous material, will cease to do harm.

So, how does one go about it? Try to wake up in the first place and then to realize what are the thoughts of myself. What am I really affected by and what is really the motivation of certain of my activities? And that then in that state of being awake or as close as I can come to being at least, through an awareness state, to a state of really seeing, realy realizing that what I am. That at such a time, the thoughts and the feelings I have will have to be judged and can be judged in their particular aspects as doing then, at that time, harm or not harm. That is, the judgement is then somewhere else. This judgement is in the beginning. If "I", which I say is not affected by the outside conditions and this is an entirely different way of approaching instead of using a few drugs

Just for the sake of having a good time or getting high a little bit.

How does one use it in ordinary life? By not being gullible, by not being too suggestable, by not believeing everything that someone else tells you, by not thinking that someone else knows it better or by not being oversensitive to the reactions of someone else on you or not to have to go too much by what they think of you and then when they make you feel ashamed, you turn within yourself and you have, before you know it, an inferiority complex out of which you cannot extricate yourself anymore. The answer is that in such a situation, when I am affected and I know it because I certainly experience as such a state and in that case I relax. I relax physically. Also emotionally and intellectually to the extent that I am able. It's very difficult to do sometimes intellectually because one is so constantly fed by the thoughts which oppose it or where old associations immediately will even strengthen such a feeling of inferiority or such oversensitiveness that I believe that that is my usual state. It is not the state which has to be. It's a state which can be changed and I change it when I become relaxed. That then I will become less and less influenced by such outside conditions and that whatever is in me can have a chance then to find it's own proper place because many times the reason why my thoughts and feelings cannot find their place is that the body through which it very often travels is opposing it because its a tenseness of its condition.

This is, I say, is the solution to become free from such, I call it, gullability. All the way up to loyalty and misplaced trust. Because it will give one within oneself a certain solidarity on which you can rest and from which you could then, if you wish, you could operate. And with that, then you could act, and you could take the different thoughts you have and the feelings you have in the proper way and not be affected. Sometimes it takes a long process but if

as tendencies of oneself and all of us have them. There's no exception to that form of self-hypnosis and hypnosis from the outside. That I then try to become stronger in what I am really, in the realization of that what I am when I'm awake. I will know, then really what I am.

Well, that's the reason I say it si practical. Now again, if you listen to music, how imperative it is that you free yourself from all kind of notions, and that there is the possibility of notes and sounds of penetration in you that you let them penetrate and that you don't oppose it. But for that, of course, the more relaxed you are, the better it will be. But don't have any preconceived notions within and don't try, I've said it many times, to classify, because it won't do you any good. Not that it is necessary to have enjoyment out of music. It's necessary to ~~MXMM~~ be wakened up. It is necessary to be affected. It's necessary to have something come in that starts life going in you. And to the extent that that life becomes noticable for yourself be very happy that it does happen because such events for oneself usually don't occur because we're much too much closed up and we have too many smields that are very seld om penetrated.

Try th listen that way. In that sense you come to yourself. In that sense also that self could become hypnotized. But this time, you allow it because there's something else that will grow at the same time.

So, to Gurdjieff. (TOAST)

I want to say something about the law of three because we uncover it gradually the more one becomes acquainted with the law of seven and although it may not be so easy to distinguish in the law of seven, 1-4-2-8-5-7, as you know it is one-seventh and a fraction repeating and repeating. The law of seven is the law of phenomena, of that what we can see and notice. The law of three is the law o noumena, that is, what is behind that is not immediately visible but which could become visible if one lifts up the veil you might say, which is represented by the law of seven in such a way that we can see through it and that we recognize what is really the law of seven as related to the law of three-that is, if the law of seven i the law only of ordinary life, the law of three is the law which applies from the law of seven——that is, I say, behind it, what is deeper or rather what is really the representation of ordinary life. If you look at the essence of things we get a little closer to the law of three. If we look for the so-called invisible we are at the law of three. If we look for inner life the law of three governs that. How do we reach from the law of seven to the law of three. There are seven ways. The law of seven is made up of two triads connected with one note. You might say one, two and three, and four, five, six, seven. If it were represented in an octave—do re me, fa, sol la si. There are two laws o three in life. Taking the octave as a total one, then the law of three is do-fa and si-do. If we separate the law of seven as represented by an octave into two parts which are connected we get two triads, do re mi and sol la si. The meaning of this is that if the triad could become one, and if the second triad could become one, we would have three and again it isttaken then this changing constantly from seven to three indicated that a certain action has to take place regarding the law of sever in order to change

into a law of three.

What is the action, the activity that is necessary is to understand what is really a triangle. A triangle is not two points—two points is only one line, only one dimension. A triangle represents at least two dimensions although it is still flat—it is of more substance and it extends the same way as the earth's crust extends around the earth. So the law of three becomes operative on earth as long as we see it only as a surface and that in order for the law of three to become operative for us it has to be reduced to its simplist form. The simplist form for a triangle is again to become one because out of that it has grown. From the triangle it can grow into a solid but that is different kind of direction which is not usually seen on earth. It exists of course in the third dimension, but it is not the way we travel because the way we are on earth we are very seldom uplifted from it—that is, it is very seldom that we walk on air and that we are a little bit removed from earth and as long as we remain on earth we are subject to the law of seven and to the law of three. How to reach from the seven now to the three. By means of the combination of two triads or by means of the realization of the triad itself will fulfil its purpose of being destroyed when it becomes one. Why should it be destroyed, that is why it will be reduced. Because in the triad itself there is no form that will make it grow into a solid and therefore when the movement in a triad of the three angles, that is the three corners of a triangle when they become regarding themselves operative—they will form in their own creation a certain tendency to revolve around each other because that's the only way they can go. They cannot go up. The law of three as we are represented in phenomena is limited to what I would call the essential quality of our existence, it will not carry us further.

It only can be carried further when something happens to the triad as such; there are two possibilities. One is the constant extension on account of movements at the three points further and further away from each other. In that sense it does not change the nature, it only extends you might say its influence--but its influence becomes less and less the further the points are away and in that sense there doesn't seem to be any progress. It simply means an enlargement of one's life in accordance with the three centers out of which man is made. The opposite direction, that is the opposite of such activity is that by means of the circling of the three of the three points around each other they become one in themselves--that is, the triangle becomes reduced to one point, which point contains the three and has in that point the of going in a different direction since it is a point. So that then when a triangle could become one it has the potential and only then has it the potentiallof the creation of a vertical line forming the three dimensions which will at certain times make people get away from earth. So that the whole point regarding possible developement, if one has an aim to become free, that I first have to reduce the triangle to one---that is, that when I see that are the three points in one in the first place the three centers. They should become one.

In the second place that what is an opposing and a positive or negative force has to have within it between the two or at least being affected by the two, a third, in order to resolve themselves. So that the positive and the negative do not stay on one line. The triangle as the third point in that representing then the totality of a triangle will, if it becomes moveable, as it were, and moves in the right direction, will be reduced by itself into one, that is the three forces which are then operative again will unite and become an entity, which as a point, extends. One has the possibility of extending to the next level that is connected by a vertical line. All of this, you might say, doesn't sound very practical. But it is very. That is, it belongs to oneself, because if I discover in myself ordinary phenomena like the law of seven and I know that there is a fa (that is in any kind of activity there is a difficulty to overcome) and that I know that that fa is related to the possibility of a solution of the particular problem, that*s the si do of such an octave, that then for me, the three points have become important in any kind of activity, at the beginning point, that is, when I start with the motivation taking some form, then the driving force which has to come from si do because that's the aim I want to reach and then the overcoming of the difficulty which is fa for me. After that you might say, it is almost clear sailing because the do re mi or the mi re do is simply the first triangle which is made quite early. The sol la si again is a triangle which is made quite easily. The difficult points are the starting points and the si-do which is an inner condition of a wish to accomplish what I set out to do and the fa which is the difficulty that I have to overcome on the way towards si do and that by means of understanding of si do when do has been struck that I then because of that create conditions which will make the difficulty in such a way that I can overbridge it. I say it is practical because each person when he starts out will find out that the solution for himself in the accomplishment is the change of the law of seven into three that is, that he goes 142 857 along the ordinary enneagram and if ... think about

this 142 is one side: 857 is on the other side. The enneagram is a division of man. He's not complete. That what he has on the right side where is the 142 is his actual being. What is on the left side is his potential. It's a different way from looking at the enneagram because I'm not now taking the enneagram as a whole as the totality of man. I'm now taking the enneagram as the possibility of man in which the bottom part that is between three and six that you remember where then, of course, it's also four and five, are not connected. That is the emotional center, that is, that what is at the present time in man only a little bit developed and it cannot overbridge from four to five and only having to go through the regular routine of one, four, two up to two again, eight up to the other side, five then is needed, and then seven in order to give again a jumping board to get to one. So the division of the enneagram simply means that man as he is actually cannot without any help, overbridge his emotional center and to go on his own, you might say, into his intellectual development. You see, the first segment is physical, the second segment, at the bottom is emotional, the third part is intellectual but the intellectual is not developed and the other, you might say, is vague, and that now, if I understand the law of three which starts at nine and runs in a certain circle three six nine, three six nine. Because of this motion, the completion of the 142 857 can be accomplished. It is that way the enneagram can start to function as a certain symbol which starts to rotate and when you look at it and you see it then rotate you will see that it will become one point. In that the law of seven and the law of three have become one. And in the motion of that the enneagram as a symbol is moved towards you. I say the real reason why one must see it in this way is that out of that what then is active and dynamic force reaches at a certain point when it is one and starts a condition of being, and then it has reached a level of being which is consistent because of the rotation moving towards one, simply means that in that particular process of dissolving the seven with the three into one, a vertical line has been drawn

which lifts man up from earth to a higher level. Then again he is ready for a new cycle, and that cycle is again subject to the samme principle, that is, that man can develop understanding. of his physical body with the different forces which affect it and which as I say represent it by the initials DO as that wish which starts Work. That what I wish to achieve, that is, consciousness or freedom, and in that, I have to overcome the wishes of myself which are the obstacles in the way of my development which is then in that formation, the do re mi of Kesdjan is borne into the possibility of sol la si. One may not see this immediately when you look at the enneagram but when you start to study it and try to almost, I would say, try to find out what is behind it, you will see that gradually that becomes much clearer, that actually in the rotation and the rotary movement, something is taking place in that, and it starts then to develop something that belongs to a different level of being which is Kesdjan. It is centered around a wish, that is the wish to overbridge in the enneagram between four and five, but I use constantly 1 42 5 8 7 for that purpose, that is, I am using my physical body for the purpose of accomplishing what I want to do. It is this way that when I have a physical body with a wish, I know that I cannot immediately go to the development of Kesdjan, and for that a thought is needed, and that I then, in the triangle, I make one, that is my physical body, unite with three as the thought which has instigated the possibility because of knowledge settling, you might say, for two, as Kesdjan, so that the relationship of the triangle is 1 3 2, that ultimately it doesn't make any difference when all become one. It does make a difference when the one has to become active in the next cycle because then that which is two will become one for the next tread, that is the overbridgeing of the do re mi becomes one because of fa into sol la si as the second triad as the activating force in sol, which again then unites with si and produces la. Then when that is resolved again into one, the freedom of si do has been accomplished.

Try to see in your life, if you can, three forces. It's fairly easy to see one

you go in that direction quite often. You can also see two when it opposes it: that is sometimes your mind and your feelings may be at two. Sometimes your body and your mind may be at two. Out of that something has to make a resolve, that is, if it is between mind and body, the resolving is that I make the body negative when before it was positive. You must understand that, that the relationship that I can make, that is I can work, is to have in my mind as impetus, a definite concept of that what I now wish to do with my body and in the observation, and not allowing my ordinary feeling to enter, but to try to become objective regarding that, I introduce a wish, that is, a wish for objectivity, the wish for impartiality and that the Do because of that starts to function negatively regarding the positive one which is really the si do already of the accomplishment of the octave, so that then the body is slave or servant of that what is mine and force which is driven by the emotional impetus, that is la- that is fa, that is how I overbridge the fa in order to get to the next triad. This you must know in ordinary life. You start out--there is opposition. What will change it? Your fervent wish. All the time it's your wish that overcomes a certain dilemma or a difference, almost I would say, of opinion between byour body and your mind. And that then with that wish, you accomplish something that is much more unified for yourself. The difficulty is to have the wish, that is, that if the desires of the body and the non-desires of the mind clash, that still there is a possibility for a wish to be there. How do you get it? By the realization of one self. You see, it is really quite fundamental As long as I have a little bit of something that I believe in for myself, that is not so bad. I have not as yet reached the state of that kind of nothingness in which the real wish could become operative. So that the solution for work is non-identification because in that, you might say it a void of non-existence of feeling, an emotion can appear. When the emotion is there, you might almost say, the task is accomplished, because then there is a movement between one, three and two, or between the body and the feelings. This

One can say, of course, much more about it, but you have to think, you have to try to visualize it. What is taking place within yourself. You may not trace it so easily, although you have a little indication of what I said, that the segments represent the centers one and two belonging to the physical center, four already belonging to the emotions. I go from one to four. Why? Because I have to have the wish. I have to go back again to the physical center, that is two. That is, I have to go back to start Work with but I don't know in the physical center what I should do. With that I go to eight, that is, my intellect, that is, at least where there is a little potentiality of an insight, and this realization in my mind, that something has to be done, as represented by eight, I then also realize my force is not strong enough. I go down to five. Again I am fed by an emotion because that is the side of the enneagram on the left side. Five. Now I reaffirm in an intellectual sense of fully understanding what is meant. I return to seven. This is the law of seven. And the for the next cycle, I return from seven back again to one, and then to repeat, and in that process, I cross the line between nine and three and between three and six and between six and nine. I cross twice. Each time I cross the two lines.
Each time when I cross, I am in touch with the possibilities of the Law of Seven, the Law of Three. When I cross the line I receive from that crossing a certain form of energy represented by the noumena law. I cross it twice because the first time I cross it on an intellectual side, the second time, I cross it in an emotional side. When I return from four, I then cross it again on the emotional side and then the physical side. It means the reaffirmation of that towards which I go by leaving that where I come from.

Now you study the enneagram. You look at it because what happens when you go from two to eight and again I cross twice. The physical segment I'm going to intellectual cross the triangle at intellectual segment. That is my aim. Again leaving from there going down to fa I cross first the intellectual center. I leave that because I know it is at that time not worth while for me, and I cross the emotional center before I reach fa and so forth. You can figure it out for yourself. The double crossing means

I am regarding that which I wish to become. Negative because where I come from is not as yet the height I wish to reach and I become positive when I'm in the direction of the point that is ahead of me. This at that time gives the balance in the law of seven as the law of three makes it balance itself out.

I say it sounds a little theoretical when you sit and think and you try to take it in and you and you do it right and you do it with a certain relaxing of your brain. To be in contact with that kind of material will give you a level and you get up, you will be able to move mountains.

Now we can drink to that; we can drink also the first one which I forgot. So-

Now if you want to work, that is, if you have a certain desire for it and you see the necessity, that is, if you are not satisfied with the way you are and you hope you could improve it, perhaps it will not immediately take the form that you think you will evolve but that you find certain things in your life which you think could be corrected or rather that you feel that there may be some problems which you ought to solve or that there are relationships which you at the present time do not entirely understand, to which you want more understanding, or whatever the motivations maybe that you want to do something about yourself simply because you find that it is not functioning in a certain way, may be that has a certain meaning, and maybe you are satisfied by just improving it a little bit, or to try to get out of the way of certain things that bother you or that probably affect you adversely and you try to eliminate them and maybe it is not as yet sufficient that you think that you ought to grow or rather that you assume that the growth will come necessarily when you are, when you have enough practice, that is, if you live longer, if you have more experience. When you are young of course, one feels that, and even sometimes, when one is quite old, one still believes in it. Something may be quite elusive and you still think that if you just continue in the same

I do not know if you will change but as long as you believe that there is that kind of change possible and that you really will reach it if you just keep on trying, I think you ought to try. One of the things that all the time will be in your way is your identification with things and with yourself. You are part of the world. You are part of the group of human beings among whom you live. You are part of relationships that you have established and that you might establish again. You are part of that which you consider an ideal for yourself. You have an aim in life. You want to do the best you can. You want to reach something professionally or whatever it may be. You get up with such ideas in the morning and you live with them during the day. You spend a great deal of time with them and you spend the time with the thoughts with which you're identified because they're your own, with the feeling because it gives you a desire to work towards that and very often your body is engaged in that kind of an existence and there is sometimes very little room to think about something else because you are so busy and everybody knows this--that one is very busy and that because of that you cannot work. I wouldn't call it laziness but of course it is lack of interest and it also is based on that what you think you have is sufficient and that that what is there will grow almost ad infinitum until finally of course you die and then you're up against it because you have not done what you wanted to do and you think of probably all kind of reasons why it could not have been done. I think many of us have potentialities. I think there is a certain age at which the potentialities gradually die. Then there is also the possibility that such potentiality even if it could start to function at that time is not the time limit-that is the length of time is not long enough for that to become active. The advice is this: you think you have a potentiality in a certain direction. Try to measure it, what it has been in the past. That particular potentiality must have come from something that was originally a little bit more potential, let's say, not as much grown out, not as much as yet active. That is the actuality on which you now base your potentiality.

still has grown and has grown in the past. How long ago. Where does it start? And then what did you do? You see you have an aim sometimes. You object to the world as it is. You have your criticism and you have a perfect right to have that. You have ideas about your father and mother and you have a perfect right to judge them, because there is a certain age in which you have enough knowledge and it's not without really that one thinks that one is conceited but one has an idea that you know a little bit more because you happen to be born a little later and perhaps you may have profited by a great deal of so-called progress. But in any even you have made certain decisions in your life for a definite reason and when youare young you don't even think about how much time is consumed in making that decision and what you have done after you have made the decision and in the meantime, time goes on and you find yourself now with what you are and still you have potentiality because you have life, you still have hope, you have the idea that in certain relations you can make something of yourself or if someone else is involved that is possible. Where can you get the exact measure of what is still possible for you. You see, it's impossible to know how long we will live and that that we don't know it is probably fortunate because we assume that we can live forever. Of course, intellectually we say that is not true because we will die, but we don't practically pay too much attention to it because particularly when I still want to work, when I still think that there is still something potential in me that could become active I believe that I will do it but I postpone it. I keep on having the thought. But the thought in itself does not materialize in any particular way and out of the difficult challenges which are still available for one there are few that will be realized only. I'll give you an example. When one approaches an older age, sometimes the thought goes through one's head, will I ever do this again. For instance, I have many books and I look at them every once in a while from the outside. And then I sometimes think, there are lots of books there that

I will never touch again, and it gives a very strange feeling: that there are certain things that are going to be closed and closed forever. There are certain relationships that because of certain conditions and circumstances, are closed, and it may be very sad, but nevertheless, it has to be faced, that certain potentialities which are going to be closed. It's not a question of hurrying up. It's a question of becoming serious and trying to do with whatever you now think a potentiality that can be realized and could be made actual and actually leads somewhere and you start and that you start almost the day before yesterday. The potentiality of becoming conscious exists. I do not know how you think you will be five years from now or ten years from now. To what extent you have actualized the potentiality which is there now, your wish, your desire, your honest serious wish. There's no question about it, one is at a certain stage of life serious enough to consider the possibilities for oneself and to hope and on what is this hope based? If you could establish for yourself and you look back and you see yourself five years ago, ten years ago and what you then had and what then as I said, was still potential, which will now be actual, and you can establish a certain rate of change. How fast am I living? How much do I reach in one year. If I'm honest and I do not pay too much attention to what may be certain circumstances to which I usually will attribute certain things that I cannot do, this or that because of such and such and not myself, but if one tries to be more honest, but if the circumstances happen this year, they also will happen next year. An author who wants to write a book cannot forever sit and think. Someday he has to sit at a typewriter or perhaps use a pencil and start writing. I don't build a house by apping a couple of two by fours and let them rot in the sun and the rain. To do. To begin with that which is at the present time definitely a potentiality for you and start. Start building. Start working. Don't wait. Not that only the longer you wait, the more difficult it will become but the more you wait the more excuses you will have. You would almost

almost have accomplished what you set out to do.

Regarding Work, we are subject to, Gurdjieff calls it, the disease of tomorrow. Each day if you can, try to see that what you've don, what did you actually do: to Work, to try to wake up. You must be very honest with this. Also you don't have to give account. It is your affair, but your affair has to be based on morality, on a conscience. If it happens with one tendency and one potentiality, it will happen with several. A person is usally the same in variety of different directions. If he is weak in one direction, he is weak in another. If he is active in one, he can be active in many. Don't fool yourself. Don't think you're better than you are. Don't think you're worse than you are. Come to the truth. What is it, many lose a job day after day, year after year

END _ TAPE RUNS OFF

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